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does not undertake to explain the origin of the exceptive phrase, but leaves the matter with this question : Is it due either to the Jewish-Christian element in the church which found it difficult to reconcile Christ's teaching as recorded by Mark with the inspired law, or to a feeling that divorce for adultery is a necessary accommodation, not only to pre-Christian, but to any known form of human society which is not purely spiritual ?

Why Did Christianity Conquer the Roman Empire?

This subject has been one of profound study and exposition on the part of many eminent historians of the first centuries of our era. An excellent brief discussion of the problem is given by Professor Grütz-macher, of the University of Heidelberg, in the *Expository Times* for October. The question which he seeks to answer is: What was the secret of the triumph of Christianity over the ancient world? This is his answer: The heathen cults left the religious feelings unsatisfied; the heathen mysteries awakened, indeed, in the heart longings after redemption, but their mystical rites did not contain what they promised; the heathen philosophy preached, indeed, redemption by the path of self-abnegation, but it failed to supply the strength for self-redemption; the belief in the old world of deities and their myths, which men sought to conserve by transforming its meaning, was shattered at once by criticism and by skepticism. Christianity took away from man the vain dream of self-redemption and pointed him to Jesus Christ as the Savior sent by God into a world of sin. Christianity produced heroes of faith, who gave to this faith forcible expression in the realm of thought as well as of life, who firmly trusting in God counted the world as nothing and overcame the world. Christianity set loose the powers of active brotherly love, which helped to transform the ancient world, with its regardless egoism and its deification of man, into a brotherhood of redeemed children of God.

The Two Methods of Converting Men.

A pamphlet of very great value to the present need is President Henry Churchill King's *Christian Training and the Revival as Methods of Converting Men*, published by the Secretarial Institute and Training School of the Young Men's Christian Association, Chicago. The pamphlet consists of addresses read before the Lake Geneva Conference last August. Dr. King deals in a clear and effective way with the

two modes of bringing men into the religious life, namely, by revival methods and by the method of Christian training. He makes one see that, while the two methods are distinct, both methods have their place, because conditions and temperaments differ. The method of Christian training is receiving great prominence at the present time, and the advocacy given it is thought by some to be antagonistic to the older revival method. The analysis of human thought and experience which the addresses present will go far toward explaining how the two methods so different in themselves may both be useful for securing conversion. These two methods—the sudden and the gradual—are not however so far apart. Intelligent revivalism might be called a hastened evolutionary process, and the method of Christian training only introduces more gradually much the same motives that an intelligent revivalism employs. It is true also that the most normal and gradual growth has its crises large and small, its moments of special insight, its sober and strenuous moods, the birth times of great convictions and decisions. And, on the other hand, the most sudden and dazzling moments of insight have really had long preparation and require preceding and succeeding experience to bring out their full meaning; and their real value can be tested only in life.

The only objection to the method of Christian training which can well be offered is the reiterated claim that only the sudden experiences by reason of their suddenness bear the mark of the divine. What underlies this objection is the feeling that the sudden experience is less easily referable to simple human causes, since its causal connections with preceding human states and conditions are not readily seen, and thus the sudden conversion is more confidently referred to God's direct work. There is this fundamental truth in the position, that God does act directly upon men and that religious life needs to believe in the reality of God's presence and activity. But the danger in this lies here: to emphasize so exclusively the divineness of the sudden is a virtual denial of God's presence in the rest of life, a tendency which is ultimately irreligious, since it tacitly implies that God is at work only at the points so emphasized.

The method of Christian training needs to be guarded against five errors: (1) emphasis upon the merely intellectual side of religion; (2) lack of a powerful grip through feeling upon the life of the man; (3) losing the sense of God in it all; (4) losing a deep significant inner life as the support of all outer activity; (5) ignoring basic temperamental differences between men. The errors to be guarded against in

the revival method are : (1) demanding one type of experience from all men ; (2) resting in the experience of sudden conversion as complete and sufficient ; (3) allowing the reaction which follows any intense emotional experience to interfere with the expected results in life ; (4) maintaining artificially a more or less forced and abnormal state which produces a morbidly tense or a hollow aspect in the whole religious life ; (5) a tendency toward a mechanical and practically superstitious view of the Spirit of God in the hearts of men ; (6) failure in a sensitive, delicate reverence for the personality and the moral initiative of men.

The methods of the constantly improving evangelism which is to come will, then, earnestly seek to avoid these great dangers to which it is liable, and which, even under the greatest evangelists of the past, have unnecessarily alienated and thrown into darkness many whom a different treatment would have reached. For, as another has said, "every method or agency used in Christian work must give account to God, not only for the souls whom it wins and saves, but also for all whom it alienates and destroys." The best evangelism, that seems to me to mean, will carefully avoid the mistake of insisting upon one type of experience for all men : it will specially guard itself against those dangers which naturally attend sudden and marked experiences ; it will substitute a clearly personal conception of the work of the Spirit of God for the prevalent impersonal conception, which is so liable to become mechanical, if not positively superstitious ; and it will cultivate in every bit of its procedure a spirit of deep reverence for the sacredness of the human personality.